Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, MAY 22, 1830. NO. 21.

RELIGIOUS SELECTIONS.

FAMILY WORSHIP.

We gave, in the last Register, an extract on family worship, from a letter addressed to a small Unitarian congregation, by their former minister. That extract consisted partly of quotations from an approved writer on the same subject. The following are the concluding remarks of the letter.

Before I conclude this letter, I wish just to glance at one or two topics, which appear to me closely connected with the present subject. I fear that the neglect of family devotion, amongst the professors of the gospel, arises principally from erroneous views as to the *nature* of religion, and the mode of its operation on the mind. The present age is strongly characterized by loud, and but too often ostentatious, professions to benefit and Christianize the world. Excitement is the order of the day. The anniversaries of many of the religious institutions, have grown into almost mere public exhibitions; and the keen appetite of a crowded and excited auditory, is but too frequently satisfied with the wild and extravagant declamations of platform orators. I would by no means utter a single word that might damp the most ardent zeal, provided it was of the right kind. Constant and vigorous efforts in the cause of Christ and of God, are required and ought to be made. But I may be allowed to say, that the present tone of religious feeling, as it exists in England, does not appear to me to be favorable, to the cultivation of the social affections and the observance of domestic religion.—The spirit of the age seems opposed to the growth of a retired and unassuming piety.—Publicity—a desire to attract the notice of the world—is not one of the least among the errors which characterize the proceedings of Christians. The practice of family prayer, which has been sanctified by the example of the best and holiest of men, is, alas! of too retiring a character, for those who love to pray in the market-places and at the corners of the streets, that they may be seen of men. And where family prayer is neglected, is there not a danger of neglecting also *private individual prayer*? In short, that parent who never prays with his family, how often does he pray by himself? If he does not pray *with* his family, the inference seems to be, that he seldom if ever prays *for his family*.—However this may be, the subject demands the most serious attention; and I hope that no parent who may read this letter, will so awfully neglect the advice and warnings which it contains, as to endanger the salvation both of himself and family.

Religion never appears to so great an advantage, never so attractive and amiable, as when she sheds her light and influence on the minds of a Christian family, gathered around the domestic altar. How truly inspiring is a scene like this! How powerful are the aids, and how consoling the influences of true religion! My friends, let me entreat you, with all the earnestness I can command, to avail yourselves of them. You may have already enjoyed no inconsiderable portion of comfort and happiness in your families. I hope you have. But the question is, have you enjoyed *that kind* and *that degree* of happiness which the religion of Jesus Christ is so pre-eminently calculated to bestow?—Families, Christian families, would do well to consider, what amount of happiness they possess, attributable solely to religion? We have reason to fear, that the followers of Christ, do not, in their domestic and conjugal relations, sufficiently evince the *spirit and temper of Christ*. We fear, that too many Christian parents are remiss in their religious duties at home: that they do not instruct their children and servants, and watch over their spiritual interests as they ought to do: that they do not, in short, welcome and cherish religion in their families, *as a family religion*—as a religion that is calculated to develope the social affections— as a religion that sweetens the temper and subdues the boisterous passions—as a religion that spreads a cheering and hallowing influence around the domestic hearth, and which unites, by the strongest and tenderest ties, a family on earth, preparatory to its union with the more exalted and happy family in heaven.

Excuses against any practice of religion may easily be made, but we cannot well conceive any more groundless than those which have been already noticed against the performance of family prayer. For what, my friends, can be more natural and rational—more becoming the privileges of our superior and exalted nature—so conducive to peace of mind and joyfulness of heart, as to kneel with our offspring, around an altar erected in the midst of our habitation, from whence ascends in grateful fragrance to heaven the morning and evening sacrifices? God has revealed himself under a *domestic* relation, and calls himself 'the God of all the families of the earth.' And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honor and blessedness? An angel, in his intercourse with this world, sees nothing so uninviting and dreary, as a house, though rich as a mansion, and splendid as a palace, devoid of the service and presence of God.—'But what so lovely, so attractive as the family altar, '*garlanded by the social feelings*,' and approached, morning and evening, by the high priest of the domestic temple and his little train of worshippers? There, the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and '*free indeed*.' There, the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here, the father, worn down with the labor of the day, is cheered and refreshed.—Here, the anxious mother hushes her cares to rest. If any thing in the day has been diverted from its course, now all finds its place and glides along its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlivens them. If offences have come, they are easily forgiven, when all are asking pardon for themselves. Every angry word, every wrong temper, every petulant feeling, flies before the hallowing influence of social devotion.'

That you may enjoy the peace of God in your bosoms, and the peace and happiness of religion in your homes, is, Dear Friends, the earnest wish of

Yours truly and affectionately,
G. B.

CHRIST THE FOUNDATION.

Christ is the only foundation of the *believer's hope*. It is from him and his gospel, that we learn those truths concerning the mercy and placability of God, which give hope of pardon on repentance, and of acceptance in our imperfect attempts to please him;—from him alone, also, that we derive sufficient assurance of a future life, and an existence of eternal purity and peace. Upon these points the understanding might speculate, and sometimes plausibly conjecture; but what could it ever *know*? What *did* it ever KNOW in the uninstructed lands of heathenism? The whole history of the world teaches us, that on these points, so interesting to man's heart, so essential to man's happiness, there has been nothing but superstition and dim conjecture, except where the gospel has been revealed. It is the message of Jesus Christ, which has taught the grace of Almighty God; which has proclaimed his long suffering and compassion, which has encouraged sinners to repent and return by invitations of forgiving love; which has declared the kind allowance of our Father for unavoidable imperfection, and thus given courage to human weakness. It is this only, which proclaims to a world lying in wickedness, that 'God hath not appointed it to wrath, but to obtain salvation through the Lord Jesus Christ;' and 'hath sent his Son into the world, not to condemn the world, but that the world through him might be saved.' Man—doubting, frail, tempted, fearful—hears the voice of love, and looks up in the humble assurance of faith. No longer an alien, but a son, he seizes the outstretched hand of his blessed Lord, and goes on his way rejoicing.

THE HOPE OF IMMORTALITY.

There is another hope which he founds on the same rock—the hope of a coming immortality. Once he was in bondage through the fear of death. But now, his Saviour hath abolished death, and brought life and immortality to light. The bitterness of death is past. There is light within the tomb. There is a visible region of glory beyond it. And the child of earth, who once shuddered and was wretched in the dread of everlasting extinction, is now able to smile upon the dreary pathway to the grave, and triumph over the terrors of corruption.

What an inestimable privilege is this! With his open bible before him, and the image of his gracious Saviour in his mind, how does the conscience stricken penitent rejoice amid his tears, in the hope of offered pardon! How does the humble and self-distrusting believer, who stands trembling and abashed in the presence of infinite purity—find comfort in the encouraging accents of Christ's soothing voice and the hope of acceptance at the throne of grace. How does the reasoning and dying offspring of the dust—to whom existence and friendship and virtue are dear—rejoice with holy gratitude in the hope, that his existence shall be renewed, and his desires satisfied, in heaven. Thanks be to God for this unspeakable gift—this glorious hope, which, in every season of trial and every stormy strait of sorrow and fear, is 'an anchor to the soul, sure and steadfast.'

It is not necessary to go farther than this. We perceive that the foundation of the Christian church, and of all true religion in the world; and of individual faith, knowledge, virtue, and hope; is laid in Jesus Christ. All our religious light, security, and peace rest upon this rock. Other we have none, and can have none. Let us leave this, and where shall we go? who will teach us the words of eternal life? who instruct us in the things which pertain to our everlasting peace? who guide us to the Father of love, and open to us the gate of heaven? Every other guide is uncertain, every other path is dark. Men have followed them, and gone astray; have walked in them, and stumbled; have sought rest in them, and found none. There is none other commissioned from heaven, but the son of the virgin. 'There is no name given among men whereby we can be saved, but that of Jesus Christ.'—*Ware's Discourses.*

Man is made for better purposes, than for the drudgery of the world, much more than for the slavery sin.

ORIGINAL MISCELLANY.

CHRISTIAN EXAMINER FOR MAY.

This number is a very good one, and will be read, we think, with great interest and satisfaction.

Art. I. is on 'Misapprehensions of Unitarianism.' With an earnestness that delights us, it sets forth, in opposition to a prevalent notion, the real seriousness of the liberal and Unitarian system of belief, and shows that it 'denies not a single doctrine of revelation, and dispenses not with a single sanction of virtue, and that its great purpose is, to make men not less, but more holy, devout, spiritual and religious than they are!'

Art. II. presents us with a finely written exposition of 'The Apocalypse.' The author's leading views may be learned from his concluding paragraph.

'We have thus endeavored to unfold the meaning of this mystical book. In laboring to be short, we may have been obscure. Let us repeat, then, some of the points that seem to have been established. The Apocalypse is not the prophetical book, that it is commonly supposed to be. It contains no prediction of particular historical events. It is not the original and peculiar book, that it at first seems to be; for its imagery is borrowed from the Hebrew writers, especially the latest of them, and its strain of thought resembles closely that of the writer's nation and time. It is not an incoherent book, as has often been supposed, but on the contrary is arranged with the nicest skill and method. It is not a useless book; for though sealed as it were with seven seals, enigmatical and dark, it contains some of the noblest passages of holy writ. It utters Christian truths, though in the language of symbols. It has a deep foundation of reality under its splendid fictions. The effect of the whole should be to lift up the heart as with a hymn to that Eternal Providence, which reveals itself through so many channels, instructs us by so many signs, and mixes and ends all its visitations of judgment with hopes of mercy. Its very imagery suggests a multitude of the most interesting associations. The city and tabernacle of God, coming down out of heaven, fill us with the hope of that day when all the sorrows of men shall have gone by. And who can read of those seven angels preparing themselves to sound, without reflecting that there are other angels with other trumpets which they are preparing to blow over the busy scenes of human interests and fortunes, and over the clods of the low valley where all those interests and fortunes will lie buried? Here is no fiction. It is the course of nature. It is the decree of God. Change—death—judgment, such are the thrilling tones which those trumpets will speak with. Ought we not to be as ready to hear as the divine ministers are to sound them?'

Art. III. introduces us to a timely and thorough discussion of a very important subject, to wit 'Legal provision for the Study of Anatomy.'

'The real question, is not, let it be remembered, whether any bodies should be dissected, but what bodies, and in what manner they shall be obtained. We take it for granted, and all experience bears us out in the assumption, that bodies will be obtained by exhumation, wherever the law makes no regular provision for their supply.

'The real question is, How shall this supply for the study of anatomy be procured? legally or illegally? If it continue to be procured in defiance of the laws, the chief object for which those laws were passed is entirely defeated; namely, that the friends of deceased persons may feel secure that their repose has not been violated. There is now, in fact, no security to the sepulchres of the dead. No man can feel altogether secure that the graves of his friends may not be opened. And this is no fault of the profession. So far as they are concerned, it is for their interest that none should be disintered, but those who have been entirely friendless and alone in the world. But neither the manner, nor the subjects of this practice, depend upon them. Individuals of the most abandoned and desperate character engage in it as a means of subsistence, and it matters not to them who are the subjects of their traffic.

'Now we regard the feeling of society on this subject as worthy of all encouragement and sympathy. We would have the sepulchres of the dead protected from all invasion. We would hold the grave to be an inviolable sanctuary; but we soberly believe that in no way can this be done but by some such provisions [by law] as have been discussed.

'The community is too apt to look upon this as a selfish attempt on the part of the medical profession—as if they were the parties chiefly to be benefited by a free study of anatomy. But if all are subjected to equal difficulties in the prosecution of this study, physicians and surgeons, as a profession, do not suffer in their rank, their influence, or their reputation for skill. These things are all comparative, and if none could study anatomy, none could acquire consideration by the knowledge of it, or lose it by the want of that knowledge. But society would suffer grievously from the want of well educated and skilful physicians and surgeons. Instead of advancing, the science of medicine would go backward; for a personal knowledge of anatomy is necessary, not only to the first origin of improvement, but even to its preservation and comprehension in subsequent generations.'

Art. IV. is an interesting review of the late Boston editions of *The Imitation of Christ*, by THOMAS A KEMPIS, and of *the works* of the Rev. HENRY SCOUGAL. Of the former book the writer says;—

'Though some of the author's views of Christian perfection were undeniably drawn from the spirit of the church of which he was a faithful priest, or from the seclusions of his cloister; and though in accordance with the established creed and symbols of that church, he takes for granted, and not seldom presents, the doctrine of the trinity with its consequences, the deity and worship of Christ, still, with a generous elevation above what is merely ritual or doubtful, above feasts and fastings, rites and images, and much, too, of what is to be ranked with these among the points of doubtful disputation, does he press those simple principles of piety and true goodness, those great duties of imitating Christ and of obeying God, which far beyond, and wholly independent of the vain doctrines of men, in every true church and in every true heart, are the source and life of godliness.'

Respecting Scougal's 'Life of God in the Soul,' the reviewer observes,

'It may be regarded as among the best practical productions of its time, abounding in valuable thoughts, high and spiritual conceptions, and most engaging representations of the Christian life; and these too, recommended by the graces of a youthful imagination, and the fervent, but chastened eloquence of a devout soul. We hope this little book may find its way into our families and closets, well assured, that if its spirit could also be familiar to our hearts, the Life of God, that which alone constitutes life to the Christian, would not only be formed, but would flourish within us.'

Art. V. contains an eulogy on the genius and writings of Goethe, and a particular account of his poem, entitled, 'Iphigenia in Tauris.' We think well of the literary execution of this piece; but is it exactly suited to the purposes of the Examiner?

Art. VI. is a valuable dissertation on 'Amusements and Recreations.'

'We wish,' the writer remarks, 'our readers and our youthful readers especially, to reflect on this subject, to consider the proper end of recreation, the just place it has in the order of life, the subservience which is required of it to the great purpose of life, its strict connexion with duty, and the close discriminations of conscience with which it is to be pursued. We wish them to consider recreation, not as something to be stolen, or partaken of as if it were a guilty pleasure, not as something to be connived at and kept out of the sight of conscience—but as something to be fairly, openly, and honorably enjoyed, so far as it is right, and no farther—something to be subjected, like every other part of life, to the test of sober reason and enlightened purity. We desire, that the strictest principles and maxims of religion may be applied by them to their amusements, as much as to anything else they engage in; that their watchfulness, their Christian fidelity, their prayers, may extend as much to these, as to the graver cares of business and occupation.'

Art. VII. gives with remarkable impartiality, a succinct account of the most important facts and authorities, contained in the recent works of Messrs. Ballou and Whittemore, respecting the history of Universalism, and then briefly but ably sketches and classifies the different opinions of Christians, as to the condition of the wicked in a future state. We quote the concluding paragraph.

'Are the American Unitarians, as a body, Universalists, or inclined to Universalism? Having had considerable opportunities for ascertaining the state of opinion among this class of Christians, we answer, unhesitatingly, No. Accordingly, in the works now under review, they are not claimed, or acknowledged as Universalists, though the English Unitarians are. Highly respected individuals amongst us are, it is true, believers in the final salvation of all mankind on the principles of Hartley, or Chauncy: and persons of this description must certainly find more sympathy with us, even on this particular subject, than with those who deny all retribution in a future state. Nevertheless the great body of American Unitarians do not hold this doctrine, and never did hold it, neither are they verging toward it. If any changes of opinion are taking place among the principal writers, or the junior ministers, they are of a kind to lead them away still further from the belief, that the time will ever arrive, when all mankind will be saved by an invincible necessity, or when those who have sinned, and those who have not, will stand on precisely the same footing. In thus disclaiming Universalism, and every modification of proper Universalism, as the belief of the great body of American Unitarians, we hardly need say that we yield to none in the unmixed aversion which we feel for the Calvinistic doctrine of hell torments. Probably a large proportion of those who preach it, and a still larger proportion of those who hear it, never have a clear and vivid conception of what the doctrine means, or do not regard it as a reality, or soften it by some strange mental reservations. Considered, however, as literally true, and to be literally carried into effect, we look upon it, as, beyond all question, the most horrible dogma ever conceived or uttered by man.'

Art. VIII. is a brief, but highly commendatory notice of two books, designed for young persons, viz. *The Morals of Pleasure*, and *The Young Emigrants.*

Memoir of BARBARA EWING *by her husband*, GREVILLE EWING. Boston: LINCOLN & EDMANDS, 1829.

We have perused this little volume of biography with much pleasure. It is an unaffected and interesting narrative of a lady of great worth, who filled honorably and usefully her place in society; and was particularly distinguished by her social virtues. The good sense, fidelity, and kindness with which she discharged her various relations, and met all the wishes and claims of a very extended circle of acquaintance and friendship, seem to have attracted towards her an unusual regard. She was a great favorite with all, who knew her. With some of her religious views, indeed, and with the slight measure of intolerance, with which she suffered them to be united, we cannot sympathise. We must only regret, that her good, otherwise so exemplary, was mingled with this evil. But her piety was evidently a deep and habitual principle; and her love to God was so sincere and fervent as to repress uncharitableness against man. Of her domestic qualities, and her admirable character as a wife and mother her husband thus writes. It may at once be seen how well she was adapted to her place and duties *as the wife of a clergyman;* and we take great pleasure in recommending her example to all, who sustain the same relation. Many daughters, we know, in this relation have done virtuously; but Mrs. Ewing may be held up as an example to all.

'When, through the gracious providence of God, I obtained that union with the subject of this memoir, which proved the great solace of my life, and one of the most important advantages to my ministry, and to my own soul, for nearly six-and-twenty years; I was aware of her distinguished Christianity, and of her good sense, good temper, and captivating manners; but I had no idea of the number and degree of other valuable qualities, in which I was delighted to find her so eminently excel. Every day we lived together, I was surprised with her elegant, and liberal, yet judicious and effective, domestic economy: her knowledge of business, which not only exempted me from all carefulness about my little temporal concerns, but would have qualified her to manage the affairs of any establishment, however eminent and wealthy; her turn for medicine; her affectionate care of the sick; her ingenuity, and unwearied vigilance, in using means for their comfort and relief; her success in finding employment for the industrious, and in making provision for the poor.

'While she incurred no expense unnecessarily, she spared none, where the interests of religion were concerned. She was particularly desirous that I should purchase every book, which could be at all subservient to my assistance, in the study of the holy scriptures. The number, or the price, was nothing; utility alone was to be considered. I need not say how gratifying this disposition was to me; how congenial to my habits; how important to any one engaged in the duties of the ministry of the gospel! Every hour of the day, when I betake myself to my library for instruction, for relief, and for comfort, it proves deeply affecting to recall the interesting thought, that I was always urged by her whom I mourn, to extend the limits of such a valuable resource.

'What I owe to my departed companion for personal attentions, I shall not attempt to speak of in this memoir; for I shall never be able, as long as I live, sufficiently to express it. But there is one point, more interesting to me than any thing personal, on which, though equally unable to do her justice, I feel it impossible to keep silence. She gave her hand to one who was a widower and a father. She became not only the affectionate wife to me, but the motherly hearted, the genuine parent of an only child, whose own mother had died at her birth, and who, being still in a very early period of her youth, could not know, far less acknowledge her obligations to her new benefactor. Never did mother pay more attentions, exercise more fostering care, display more enlightened judgment, evince more Christian faithfulness, or more truly "travail in birth again," in the scriptural sense, "until Christ was formed in her," than she did to that child. In such an undertaking, she could not but have a mother's cares, and labors, and trials. I bless God I am able to add, that she also had a mother's a Christian mother's, reward. For years before she died, she had the unspeakable satisfaction of seeing (as she warmly declared on every occasion,) the most pleasing result of her parental exertions. To her last hour there existed not a fonder mother for her child, and her child's husband, and their dear children!—and the filial reverence, and affection, and gratitude, which, in joy and in sorrow, they have cherished in return, endears all parties, whether among the living or the dead, to the heavy heart of the once more widowed father.'

RELIGIOUS CEREMONIES IN CUBA.

[We lay before our readers the conclusion of the letter from our friend and correspondent at Cuba.]

Going to the cathedral early the next morning, I found them performing high mass in full pontificals and with much pomp. Near the altar was an upright stand, from which branched three long candles, not lighted. This was presently taken by the Dean, who advanced with it from the bottom of the church toward the altar, kneeling as he went up on three rich cushions at certain distances from each other, and at each of them lighting one of the candles, which represented, as I understood, the three persons of the trinity. At this time and for two days previous, there was very little light or music in the church, and as I said, the bells were silent and the streets unusually quiet. This continued till 10 o'clock this day, Saturday—when suddenly the candles were lighted, the curtain before the altar dropped, the music burst forth in great power, the military which were drawn up in front of the church gave a full discharge, the cannon of the forts and shipping responded, and all the bells of the city rung out their most joyous sound; while at the same time, carriages and carts poured into the streets, and the boys shouted, as if tired of the restraint that had been put upon them. All this was simultaneous, and the effect powerful. It was intended to fill all hearts and inspire all tongues with joy at the resurrection of him, whom the evening before they had laid in the tomb. For the first time in these singular ceremonies, I could enter fully into the feelings of those about me, though I did not understand—and have not yet learned, why they anticipated the time of the resurrection—especially as they acted it again at the proper time. During the rest of this day, there were services in the churches, but nothing remarkable that I saw. The next morning, Sunday, I went to the cathedral a little after sunrise, and found it already full. This was the morning of the resurrection; and they were just preparing to carry forth to the people their risen Lord. He was standing erect on a gorgeous platform, his hands extended as if hailing the world to which he returned, a bright banner floating at his side, and his whole person encircled by a golden rising sun. Before him

stood an angel with wings extended, and in the attitude of announcing the coming of the glorious conqueror. This stage was lifted up as before, and carried out of the church, followed by Priests scattering incense and bearing the holy wafer; while the gathered multitude stood with uncovered heads, and all knelt as the host passed them. The figure of Jesus was then carried towards another church, and before it reached it, was met by the Virgin Mary, coming in a similar way, with extended arms. The moment they met, she turned about and went back in haste to call the other Mary, who returned with her to hail the Saviour, and then to follow him. These figures were richly dressed, with glory encircling their heads, and on the Virgin's a crown. They were carried as before, and placed with that of Jesus in the temple near the altar.—It is to be observed that these and all the exhibitions I have described, were not paintings, but actual figures, made to represent living beings as nearly as possible. The scene was closed amidst the ringing of bells, the firing of guns, and animating martial music, added to the chanting of the Priests and the peals of the organ.

These are the prominent parts of this important annual celebration. I have purposely omitted many little circumstances, especially the most childish and absurd. For I have no pleasure in holding up to contempt or ridicule any religious forms of any sect; least of all, the forms of a sect, whose religion must at best appear absurd to one imbued with Protestant rational principles. It must be said, that the mass of the people in Catholic countries have an apology which no Protestants can plead, in the complete ignorance and religious despotism in which they are held, and from which they cannot rise. That ignorance and despotism are greater and darker here, than I had thought it could be anywhere; and the characters of those who hold the people in this mental and moral bondage, are deplorably corrupt, if but half that is said of them be true. There is, however, or has been, some promise of better things, at least in their religious forms. The ceremonies which I have partly described, are said to have been far more numerous, burdensome, and ridiculous, a few years ago than now. As an instance, it was a part of this observance, to exhibit a figure of Judas, and *hang* him in all the public places, and duck and drown him from the vessels at the wharves, while the boys and rabble amused themselves with throwing stones and dirt at the traitor, wherever they saw his image. This and some like follies have of late been expressly prohibited by royal order—though, I believe, more on account of the excesses of the rabble, than from any larger views. This is to be inferred from the fact, that the same high authority has recently commanded the Bishop of this place to renew the public processions and other forms, some of which he had discontinued. The Bishop is unquestionably a man of truly liberal spirit. He has opposed successfully some of the most obstinate Catholic prejudices, and abolished many foolish and hurtful customs. His vast influence and revenue are employed chiefly in works of charity and public improvement; and were he seconded in his views and efforts by the other powers in church and state, the greatest good might be expected to result. But it is not so. His independent and liberal course has made him many enemies, both among the clergy and the ministry. The king is said to be one of the most violent of his opposers, and his removal has been more than once attempted. It is not probable that this opposition will long trouble him. His advanced age and a recent attack of paralysis awaken fears that a different removal awaits him. He is universally respected and beloved by the people here, and his death on every account will be a great public calamity. His name is Juan Diaz de Espalando.

Although this letter has already run out to a greater length than I intended, and may after all contain nothing new or of great interest, I will venture to add one fact that has come to my knowledge, in relation to the liberality of the clergy here. It was told me by a physician of high standing, whose extensive practice has enabled him to observe and confirm the fact.—It relates to the rite of baptism. When it is found that a child unbaptized must die, either at its birth or a later period, if the services of a Priest cannot be obtained in season, it is lawful, and is considered as a duty for the *physician* to administer the rite. And if no physician is present, a *parent* may perform the ceremony. In either case, the baptism is considered as valid, and attended with all the benefits that would follow if administered by a regular Priest.—This fact was new to me, and discovered more liberality than I have been accustomed to associate with Catholic views. Whether it be peculiar to this Island, or common to all Catholic countries, I do not know. But this I do know; it is in advance of the liberality of a large portion of the Protestant world. Those called Orthodox in our own country, unless I greatly mistake—and I hope I do—would pronounce it an heretical and dangerous license; declaring that baptism is not only invalid, but improper and worse, if administered by any hands but those of a regularly ordained minister.—It will be remembered that Dr. Abbot, in his Letters from this Island, (Letter 50th) describes a Catholic baptism at which he was present, where the officiating Priest requested him, a Protestant clergymen, to aid in some part of the ceremony; to the great surprise, as I learned from a person who was present, but also to the satisfaction, of the parents of the child and others who witnessed it.—All such instances of liberality, however slight, should be recorded. And may we and all who boast a more enlightened and purer faith, take example, and if need be, reproof too, from those whom we are too much accustomed to despise.

H.

P. S. We are happy to learn, that the writer of the above letter, has in a good degree recovered his health, for the restoration of which he had visited the city, whose religious ceremonies he has described.

CHRISTIAN REGISTER.

BOSTON, MAY 22, 1830.

POSTHUMOUS WORK OE THE LATE DR. HOLYOKE.

We learn with much pleasure, that a posthumous work of this truly venerable and excellent man is in print, and will shortly appear. We are informed also, that it is a practical work, on the *great duty, and method of self-examination*, written by the author, principally between his 90th and 100th year, and portions of it added or revised, after *he had completed his century*. It was not intended originally to be printed; but solely as an help to his personal self-examination. At the recommendation, however, of his friend and pastor, Dr. Holyoke, on his deathbed, consented that it should be printed. Accordingly, the Rev. Mr. Brazer, by whom the work is edited, has prefixed to it a memoir of his life, and added an appendix, containing some of the most valuable papers found among his manuscripts after his decease. From what we learn of the subjects of these papers, we anticipate their perusal with great pleasure. They contain Dr. Holyoke's views on some of the most important topics of controverted and practical religion; and particularly some devotional exercises, suggested by interesting domestic events, and a part of them written at the very close of his long and exemplary life.

Such a work, and from such a man, cannot but be acceptable, and will be welcomed, we are sure, with a more than common satisfaction. Few indeed are permitted to share so largely as did this 'beloved physician,' in that blessing promised to the righteous, 'They shall bring forth fruit in their old age.' The testimony, also, which such a life affords of the kindness and faithfulness of God, was remarkably exhibited in him. For not only was his old age fruitful of piety and of all goodness, but in its extended usefulness and serenity, it showed, 'that the Lord was his rock, and that there is no unrighteousness in him.'

In a copy of the work, with which we have been favored, we find the following notice by the editor.

'It was not originally intended by the author for publication, nor even to be printed, but solely as a means of self improvement. Five or six years since, the work, so far as it was then completed, having been submitted, in confidence, to the editor, for his perusal, he urged the author to publish it, on the ground that it would be useful to others, as it had been to himself. This suggestion he waived, on account of what he deemed a want of originality, completeness and literary finish in the manuscript. Within a few days of his death, however, and when he was in hourly expectation of this event, he sent for the editor, and earnestly inquired whether his opinions of the usefulness of giving a wider circulation to the work remained unchanged. On being assured of this, he consented to sacrifice his own feelings to a conviction of duty, and committed the Essay to the editor, for the purpose of being revised and printed for the use of his family and friends. A few copies of the work, therefore, are now printed, and for this especial purpose. They are not published. To those who know the characteristic modesty and diffidence of Doctor Holyoke, this reluctant consent will appear a striking illustration of the fact, that the desire of doing good, which was a ruling principle with him through life, was strong in death.'

ANNIVERSARY MEETINGS.

The ensuing week will be one of great interest, to many citizens, on account of the various anniversary meetings and public religious services which will be held, during the week.

The public meetings which will be of most interest to the readers of the Register are the following:—

The Massachusetts Bible Society, which will meet for business at the Old South Chapel, (Spring Lane,) on Monday at 3 o'clock, P. M. At 4 P. M. a meeting will be held in the Old South Church, where the report will be read, addresses made, and a collection taken.

On Tuesday, at half past 3 o'clock, P. M. the Society for promoting Christian Knowledge, Piety, and Charity will meet for business, at the Vestry of Chauncy Place Church.

On Tuesday evening, at 7 o'clock, the annual public meeting of the AMERICAN UNITARIAN ASSOCIATION will be held in the church in Federal Street, where the report will be read and addresses made.

On Wednesday, at noon, the Election Sermon, before the chief civil authorities of the state, will be preached by Dr. Channing, in the Old South Church.

On Wednesday evening the Evangelical Missionary Society will meet at half past 6 o'clock in the Vestry in Berry Street. The public services will commence at half past 7, in the church. Sermon by Mr. Walker. To this society our readers will find a reference in another part of this paper.

Another of the meetings to which we would specially invite the attention of our friends, is that of the American Unitarian Association, on Tuesday evening. Every anniversary furnishes evidence of the rapid and irresistible spread of those principles which we love and value as the truth; and it is believed that their progress and manifestation during the past year, have been such as will render the present anniversary one even of greater interest than any that have preceded.

On Thursday, at 11 o'clock, A. M. a sermon will be preached by Dr. Humphrey, of Amherst College, in the church in Brattle Square, before the Massachusetts Convention of Congregational Ministers. A collection will be made for the benefit of the widows and orphans of deceased clergymen.

On Friday evening the public annual meeting of the Massachusetts Society for the Suppression of Intemperance will be held in St. Paul's Church, Common Street. The address will be delivered by Hon. James T. Austin.

The following other public services will take place;—

Tuesday, 4 P. M. a sermon by Dr. Woods of Andover, in Park Street Church before the Pastoral Association.

In the evening a sermon by Mr. Going of Worcester, in Dr. Sharp's Church, before the Baptist Ministerial Conference.

Wednesday, 9 A. M. a sermon, in Park St. Church by Mr. Coggswell, before the Society for Promoting Christian Knowledge. At the same hour a sermon will be preached by Professor Peck, in the Baptist Church in Federal St. before the Baptist Missionary Society of Mass.

Thursday, 8 A. M. at Park St. Church, the Report of the Prison Disipline Society will be made. Addresses are expected.

Besides the above there will be various meetings for business, of different benevolent and literary Societies, and Associations for improvement. Among them we particularly desire the attention of our readers to the 'Ladies Fair,' for the benefit of Infant Schools, which is to be held at Quincy Hall, over the New Market House, on Tuesday, the 25th inst.

ORDINATION AT CAMBRIDGE.

On Wednesday the 19th instant, Mr. William Newell, of Boston, was ordained as minister of the First Congregational Parish and Church in Cambridge.

The religious exercises were introduced by the Anthem, 'O rejoice in God,' &c.—The Introductory Prayer was then offered by Mr. Francis, of Watertown; after which select portions of scripture were read by Mr. Stetson of Medford; the Sermon was by Mr. Greenwood, of Boston; Ordaining Prayer, by Mr. Parkman, of Boston: Charge, by Dr. Flint of Salem; Right Hand of Fellowship by Mr. Barlow of Lynn; Address to the Society, by Mr. Young of Boston; Concluding Prayer, by Mr. Walker of Charlestown.

The other musical performances, which were all in good taste, and executed with skill and effect, were two hymns, one of them composed for the occasion, and an Anthem.

The sermon was from 1 Cor. xvi. 14. 'Let all your things be done with charity.'

It was the leading purpose of the discourse to show the comprehensiveness of Christian charity. The preacher remarked, that, though generally admitted that charity is, in its nature, all-embracing, we find in practice, that its exercise is exceedingly limited. And by a series of forcible illustrations of the actual state of feeling and intercourse between the different orders and conditions of society, he proceeded to show, that bigotry, and the narrowness and unkindness of feeling and remark which constitute uncharitableness, are by no means peculiar to religious affairs, but are equally manifest in all the various conditions of society, and in all the interests and relations of life. It would be his particular aim, however, to speak of the comprehensiveness of charity in *religious affairs*.

To exercise a comprehensive charity, we must know what truth is, lest we censure where we should praise. Charity is active. It is neither an indolent forbearance of error, nor careless indifference to it. Nor is it the easiness of universal scepticism. Truth must be sought for by earnest investigation, and even by strong controversy; and to look down with proud disdain or disgust on the labors and efforts of men thus struggling after truth is neither justice nor charity.

We must regard all sects with enlarged and generous views, and faithfully study the creeds and systems of all. There is some truth everywhere, and we often find it more clearly and boldly expressed in opposing systems, than in our own. This investigation of other's creeds, instead of unsettling will rather strengthen our faith, if we have before sought the truth with due discrimination and success. And a free intercourse with the members of other communions will tend to remove the causes of alienation, and to increase sentiments of forbearance.

The above is a very imperfect outline of the leading sentiments of this able and interesting discourse.

The Charge, by Dr. Flint, abounded with faithful and salutary counsels to the young pastor. Both in manner and substance, it gave evidence of coming from one who knew and felt the serious nature and deep responsibleness of the Christian Ministry, and was mainly anxious, that those, to whom this honorable and important office was committed, should entertain and cherish the same sentiments.

The Address to the Society, by Mr. Young, was an appropriate, discriminating and forcible illustration of the duties of a people to their minister. If it is the duty of the minister weekly to bring forth from his treasures 'things new and old,' it is the duty of the people to allow him time to prepare them, and to be regularly present themselves to receive them. And that they may profit by his ministrations, let them examine and regulate their motives of attendance. Instead of straining after what is novel, striking and paradoxical,—as the manner of too many is, at the present day,—let them discipline their minds and hearts; and though he reason on the homely doctrines of 'righteousness, temperance and judgment to come,' let them 'receive with meekness the engrafted word,' and not discourage the efforts and rend the heart of him who is watching for their souls, either by indifference or desertion.

We rejoice with this ancient Church and Society and their young pastor, in the mutually pleasing prospects before them. May their best hopes be abundantly fulfilled.

The following is the original hymn sung on the occasion.

HYMN.

Father, we thank thee that for us
Thy temples and thy altars rise,
Where never blood of victim flowed,
Or rose the smoke of sacrifice.

Far other offerings may we bring,
By Jesus' sacred precepts taught,
A contrite spirit, faith sincere,
And hearts unstained by guilty thought.

Be here thy hallowed influence felt,
Here thy pure light and worship known,
Till, touched and kindled by thy grace,
Our hearts are bowed before thy throne.

Bless him who to thy sacred cause
The freshness of his youth has given;
O, arm him for the mighty work
With the bright panoply of Heaven.

While in the treasury of thy word
He seeks the pure, the priceless gem—
His light, the 'Sun of Righteousness,'
His guide, the 'Star of Bethlehem.'

EVANGELICAL MISSIONARY SOCIETY.

The Anniversary of this Society, as our readers will perceive by the notice in another part of this paper, is to be celebrated on the evening of Election Day. We need not say anything to the friends of liberal Christianity in behalf of the claims of this excellent institution, which has now, for a number of years, been quietly aiding the cause of truth, charity and holiness, by imparting assistance to destitute Societies, in different parts of the country, and enabling the advocates of good order and social religion to enjoy the blessings of a truly evangelical ministry. But we ought not to omit to call their attention to the state of many villages and parishes in the interior, which, disturbed by the efforts of sectarians, have been injured in their resources, and though willing to do much, are not able to do all, without assistance, for the support of the religious institutions, which they most value. We hope that the friends of truth and peace, will not only liberally contribute of their bounty, on the approaching anniversary, but by becoming annual subscribers to the Society, give it increased energy and usefulness.

RECENT PUBLICATIONS.

A DICTIONARY *of important names, objects and terms found in the Holy Scriptures, intended principally for youth.* By HOWARD MALCOLM, A. M. 12mo. pp. 176.

This little work appears to have been compiled with considerable industry, and as far as we have examined it, is sufficiently accurate on matters of fact. We think it might have been very useful had its respectable compiler confined himself to those points which illustrate the antiquities of the bible; but he has strangely united with them the definitions and distinctions of a technical theology, so that his book is nearly worthless to all but Calvinists and Trinitarians. We regret that he should have deemed it necessary to insert in a work, 'intended principally for youth,' such statements as the following.

'AMEN. Christ is called THE AMEN, because he is the very God of truth.

'ARCHANGEL; the chief angel. The name seems never to be applied to any created being and probably means Jesus Christ.'

What sad confusion must arise in a child's mind on being told in one passage that Christ is the 'God of truth;' and in another that he is the 'chief angel;' and then, perhaps, reading about Gabriel or Michael! Is this the boasted age of education?

'ADONAI is one of the names of God, and being in the plural intimates a trinity.'

It is remarkable, then, that the Jews never suspected it. Nothing offends a Jew more than the idea of a triune God.

'GOD. The words Jehovah, Elohim, occur more than once in the first chapter of Genesis as the name of the Godhead. "And Jehovah, (Elohim,) said, Behold, the man is become like one of us, to know good and evil."—One of us, necessarily and unavoidably implies a plurality of persons. No reasoning can do away the force of this and many similar instances which might be adduced, did our limits permit; unanimously proving, that in the earliest revelations God made of himself to guilty man, the doctrine of the trinity, was clearly taught.'

We must confess our utter surprise at finding this argument for the trinity insisted on so strongly by Mr. Malcolm. We supposed that every sound scholar of the day, Trinitarian and Unitarian, regarded the passage in question merely as a Hebrew Idiom, by which for the sake of emphasis, the names of the Deity were used in the plural form, in the sense of the singular. See Stuart's Hebrew Grammar, p. 326. At any rate, the force of the terms being a question of grammar, and that a disputed one, to dwell upon the argument derived from it, with any thing like confidence, implies a want of information or a want of candor, either of which we should reluctantly attribute to the compiler of this work.

'REDEEMER. One who ransoms by paying the price. Jesus Christ redeemed us by suffering in our stead the penalty of the divine law.

'SPIRIT. The Holy Ghost, the third person in the ever adorable trinity, equal in power and glory with the Father and the Son.

'SURETY. Jesus Christ is called the surety. Christ fulfilled the law by the holiness of his life and underwent the penalty when he offered himself up a sacrifice to satisfy divine justice. In consequence of the atonement made by this sacrifice, the *Holy Spirit is given* to enable man to perform what is required of him in the gospel; namely to repent, to believe, and obey the Redeemer, and wholly to rely upon his sacrifice for obtaining the favor of God.'

What sense or consistency can a young person, or an old one make of this last passage, taken in connexion with that, which precedes it?

'WITCH is a woman, and WIZARD is a man that is supposed to have dealings with Satan, if not actually entered into formal compact with him. That such persons are among men, is abundantly plain from scripture; and that they ought to be put to death.'

And this in the nineteenth century, to be taught to our children! Let us not pride ourselves too much on the light of our age.

The passages we have quoted are selected from among several others equally exceptionable. If the compiler has any regard to his own reputation or the usefulness of his work, we beg him to expunge, in another edition, all the groundless speculations, with which too much of it is now occupied. It may then hold a respectable rank in our Sunday school libraries: as it now is, we think no sensible and conscientious teacher can use it to any advantage.

A DICTIONARY *of the Bible, &c.* By HOWARD MALCOLM, A. M. *Second Edition.*

After writing the above notice of Mr. Malcolm's Dictionary, we were happy to find that a new edition has been recently issued, and we hold it our duty to say, that many of the passages upon which we have animadverted, are either left out or so modified in this edition, as to present a much less exceptionable aspect. The remarks which we have made as applicable to the first edition, must be received with considerable limitation, in respect to this; and we are glad of the opportunity to record such material improvements in the copy which is now before us. We can recommend the work, in its present form, as adapted, with some exceptions, to the uses of Sunday School Teachers, and the instruction of youth. With a very little further alteration it would entirely satisfy us; and from the good judgment, apparent in the changes it has now received, we have not much doubt that still another edition may be altogether free from the faults, which we have pointed out.

The Genius of Christianity: by WILLIAM H. FURNESS. Printed for the American Unitarian Association. Boston: GRAY & BOWEN. No. 35, 1st Series.

This is an interesting and valuable tract; well suited, we think, to do good. The writer with much discrimination and eloquence, has exhibited some of the distinguishing excellencies of Christianity, as a *practical system*. His immediate design will be best perceived in his own words.

'It is indeed a very singular, a most admirable trait in our holy religion, that while it proposes the greatest objects, deals in the sublimest truths, unfolds the largest views of the moral government of the world, and of the obligations and destiny of man, it takes proper and faithful cognizance of the every day matters of human life. It invests man with new and lofty relations, throws around him an unearthly light, teaches him to consider himself as a celestial intelligence, the offspring of an Infinite Being—eternity his duration, the universe his home. At the same time it does not allow him to forget—it reminds him in a tone clear and forcible, that he is a member of the human family, bound by the common obligations, engaged in the daily labors, perhaps in the lowest manual occupations of human life. The splendors of its revelations, concentrated as they were, were not allowed to obscure, they were made to illuminate the humble sphere of present duty. Christianity is a system at once the most comprehensive and the most simple. While it points to a boundless future, the contemplation of which excites and ravishes the soul, it gives to the present its due importance, and does not permit us to disregard the claims, that are near, however familiar they may be. This, I conceive, to be the beauty, the spirit, the *genius* of our religion. While it animates us at the prospect of what we are to become hereafter, it adapts itself perfectly to man as he is here.'

This general view of our religion, as eminently practical, and adapted to the most common relations and circumstances of life, is illustrated by a variety of considerations. It is shown to be peculiar to the gospel, belonging to no other system; superior in this respect to the general sentiment of mankind; while it is perfectly accordant with the dictates of reason and of common sense.

It would be difficult within a brief sketch to follow the author through the train of thought he has pursued; which recommends itself by its freshness, feeling, and truth. From the analogy of nature and providence, and all the works of God; from the place assigned by the arbiter of his lot to even the humblest individual; and the large proportion which every man may contribute to the general good, by filling well his own place;—from the cognizance, which Christianity takes of the *daily feelings, habits, and actions* of men, especially of those, which do not attract public observation; and from the direct instructions of Christ and his apostles, he shows how much the gospel has to do with common duties and common life; that charity and all the Christian graces begin at home; and that a man's religion consists not in

extraordinary efforts and brilliant exploits; not in that, which carries him away from his own sphere, and excites his passions, and attracts the gaze or admiration of the world;—but much and chiefly, in the faithful performance of plain duties, and in the peaceful fruits of righteousness.

We recommend this tract to the perusal of our readers. For we think it a word in season; and excellently adapted to the design of the valuable series of publications of which it is a part.

'PRIZE ESSAY. *An Essay on the Wages paid to Females for their labor;* in the form of a Letter from a gentleman in Boston to his friend in Philadelphia. By JOSEPH TUCKERMAN. Philadelphia: 1830.' 12mo. pp. 58.

MR. TUCKERMAN'S *First Semi-annual Report of the Fourth Year of his Service as a Minister at Large in Boston*, May, 1830. Boston: GRAY & BOWEN. 12mo. pp. 28.

These pamphlets are worthy the perusal alike of the political economist and of the philanthropist. They are written by one who has drawn his illustrations from the scenes of real life, and his conclusions from what he himself has witnessed among that most numerous and important class of the people—*the poor*. The 'Report' we think the best of those which have been published from this source, and we esteem it not a small benefit which has resulted from the establishment of this ministry, that it has produced a series of publications perhaps unequalled for the exhibition they afford of practical acquaintance with a subject of scarcely less moment to the general interests of society than to the welfare of the thousands, and tens and hundreds of thousands to whom it specially relates.

The 'Essay' was written in consequence of an advertisement which appeared in a Philadelphia newspaper sometime last summer, offering a premium for the best essay that should be submitted to certain judges, 'on the inadequacy of the wages given to poor females for their labor; and upon the effects of their low wages on their happiness and morals.' 'The prize' having 'been awarded to Rev. Joseph Tuckerman of Boston,' this essay has been printed, and shows the same practical knowledge, comprehensive views, and zealous benevolence which distinguish his Reports. While he devotes several pages to the particular questions proposed by Mr. Carey, the gentleman by whom the notice was inserted, he enters widely into a consideration of the 'moral exposures of the poor,' describing the causes, condition, and effects of poverty, and the means of its relief and prevention. Though a rapid it is not a superficial view which is taken of the wants and woes, the relations and responsibilities involved in this subject, and we have no hesitation in saying that every one, and particularly those who are brought into connexion with pauperism either as inhabitants of a large city, or as called to exercise whether legislative or executive functions for its alleviation, should avail themselves of the materials collected and the opinions expressed in these pages.

*** We have received several publications which we have not room to notice at length this week. Among these are 'American Anecdotes, Original and Select,' published by Putnam & Hunt. 'Scientific Tracts,' No. 1, adapted to Schools, Lyceums, &c.; Library of Entertaining Knowledge, Vol. III. Part 1.

RELIGIOUS INTELLIGENCE.

New Associations. Regular notice has been received of the formation of an auxiliary to the *American Unitarian Association*, in Beverly, of which

Rev. Christopher T. Thayer is *President.*
Mr. William Endicott, *Secretary.*
Mr. Charles Stephens, *Treasurer.*
Hon. Robert Rantoul, Hon. William Thorndike, Mr. Samuel P. Lovett, } *Directors.*

Notice was also received in January of the formation of an auxiliary to the *Amer. Unit. Assoc.* in the Westminster Congregational Society in Providence, R. I. of which

Rev. Frederick A. Farley is *President.*
Mr. Seth Padelford, *Secretary.*
Mr. Stephen K. Rathbone, *Treasurer.*
Messrs. Samuel Stone, Thomas B. Fenner, Henry Westcott, } *Standing Committee.*

New York Anniversaries. During the last week, the aniversaries of various religious and benevolent societies were celebrated in New York. The amount of other matter prepared for our paper, forbids the notice we intended to have given of them this week. The same circumstance has also excluded other articles.

OBITUARY.

[For the Christian Register.]

MARY OLIVER PRESCOTT.

Died, In Groton, Mass. on Friday evening, April 30th, Miss Mary Oliver Prescott, daughter of the late Hon. James Prescott, aged 24 years.

Perhaps few have gone down to the tomb at the early years of her whose decease we have recorded above, who have left behind them so bright a pattern of the Christian character.

Miss Prescott was known and endeared to an extensive circle of acquaintances. For several years she sustained the office of instructer in the Young Ladies' Seminary at Groton, of which her eldest sister was Principal, till, more than two years ago, increasing indisposition compelled her to retire from the duties of this office.

Nature had endowed her with a mind of more than ordinary powers, which was deeply imbued with poetic feeling, and with a generous, and almost romantic enthusiasm; and which was embellished with a refined sensibility, and a discriminating and delicate taste. These powers had been early and assiduously cultivated, and rich acquisitions had been made from the stores of knowledge.

But the qualities of her heart were those which most endeared her to the select friends who were blest with the enjoyment of her more intimate friendship.—Possessing from nature a sweetness of temper, an amiability of disposition, and a disinterestedness of feeling, which fall to the lot of but few, she readily won the esteem and affection of all who became acquainted with her.

From her earliest years the mind of Miss P. was the subject of solemn and religious feeling. In 1826, after a patient and devout investigation of the distinguishing tenets of the two great leading sects, the Orthodox and the Unitarian,—after many conferences with religious friends belonging to both of these sects, she publicly avowed her belief in Christianity as understood and taught by those who are termed Unitarian Christians, and became a member of the church in Groton, of which Rev. Mr. Robinson is pastor. She continued a member of this church, and firm in the belief which she had professed, till the time of her death. —A few weeks before her death, in the last conversation upon doctrinal points in which it is believed she ever engaged, she expressed her firm conviction of the truth of the distinguishing doctrines of Unitarian Christianity, and remarked, that every day of her life she became more strongly convinced of their truth, as well as of their efficacy to support the sinking spirit under depression of mind, severe bodily illness, and in the immediate prospect of dissolution.

Though firm in her own religious belief, Miss P. was far removed from all narrow-mindedness,—all bigotry of feeling. She loved and associated with sincere Christians of all denominations, and numbered among those who differed from her in speculative belief, some of her dearest Christian friends.

The books which, next to her bible she most delighted to peruse and to have read to her during the last few months of her life were, the '*Remains of Henry Kirke White*,' *Doddridge's* '*Rise and Progress of Religion in the Soul*,' and, in particular, the '*Remains of the late John E. Abbot*,' and the two volumes of '*Sermons by the late Rev. J. S. Buckminster*.' She has often remarked, that the sermons of the last mentioned writer were more consonant with her own belief and feelings, and seemed to her more deeply imbued with the spirit of Christianity, than any other writings with which she was acquainted.

For more than two years before her death, she expressed her conviction to an intimate friend, that she should never be restored to health, and remarked, that she had no wish to live except that she might prove a comfort to her friends, and discharge the duties which her heavenly Father had assigned her. This was the constant expression of her mind during severe domestic afflictions, and a most depressing, protracted, and painful illness. And to her latest breath it seemed her warmest wish that her sufferings might promote her own religious improvement, as well as that of those around her; and it was her most anxious fear that she should not improve, as she ought, under her sufferings, and that she should so far forget her duty to her heavenly Father, in her hours of bodily agony, as to murmur or complain. Through the last few weeks of her illness, when her debility and bodily distress were extreme she longed to be gone, yet she checked the expression of that wish, praying that she might wait her heavenly Father's time with patience.

She was anxious that her death should 'speak loud' to her young friends and acquaintances, that they might in youth prepare for a higher and better state of existence. A few hours before her death she observed that 'nothing but a firm belief in the truths of Christianity, and a reliance upon the mercy of a kind heavenly Father,' could support her in that trying season. During her long illness, she exhibited a Christian example of fortitude, patience and resignation. Her hopes, which had been humble, and, at the earlier periods of her illness, at times overclouded with doubts, became firm and bright during the last few months of her life, and she died in the full possession of her intellectual faculties, with all that joyous composure, calm and humble trust, that can add dignity to the character of the true Christian.

To an aged and widowed mother, to an only brother, to the devoted and affectionate sisters, and to one friend, whose early and long cherished hopes of earthly happiness are, by this dispensation, crushed,—her loss is irreparable. But they can console themselves with the well-grounded belief that *their loss is her gain*, and that if they follow her footsteps, and imitate her meek, Christian virtues, they shall meet her again, when a few short years have elapsed, in a brighter and a better world.

——'She bowed
And died. Does youth, does beauty read the line?
Does sympathetic fear their breasts alarm?
Speak, dead Maria! breathe a strain divine;
Even from the grave thou shalt have power to charm.

'Bid them be pure, be innocent like thee;
Bid them in duty's sphere as meekly move;
And if as fair, from vanity as free,
As firm in friendship, and as fond in love;

'Tell them, though 'tis an awful thing to die,
('Twas even to thee) yet the dread path once trod,
Heaven lifts its everlasting portals high,
And bids the "*pure in heart behold their God.*"'

SUMMARY.

CONGRESS.

Senate. On Monday, after some discussion of the question of fixing a day for the adjournment of Congress, the Senate proceeded to consider the subject of the proposed amendments of the Tariff.

On Tuesday a proposal to reduce the duty on salt was negatived, 20 to 26. The subject of the trial of Judge Peck was brought up, and the court adjourned to the 25th.

On Wednesday the subject of appropriations for light houses, buoys, beacons, &c. along our coast was discussed, and occupied the principal part of the sitting. Sundry amendments to a bill on the subject were adopted, and the bill ordered to be engrossed.

On Thursday resolves were offered respecting the Post Offices, with a view to ascertaining the amount of revenue therefrom. The bill to provide for the solicitor of the Treasury was rejected, after considerable debate, by a vote of 21 to 24. The Navy bill was considered, amended and rejected by a vote of 22 to 22. A resolution was passed, to fix on the 31st instant for the adjournment of Congress, and the resolution was sent to the House for concurrence.

The motion by which the Navy bill was rejected on Thursday, was, on Friday reconsidered, and after certain amendments was ordered to be engrossed for a third reading. The bill respecting subscription to the Stock of certain public works was discussed, but no decision made respecting it.

On Saturday some time was spent in Executive business. There was this day also a discussion of the Indian question.

House. On Monday, resolutions were submitted by Mr. Potter of S. C. to refuse a renewal of the United States Bank charter. The Tariff bill was brought up. Mr. Burgess spoke three hours in favor of the protecting system, and Mr. Bouldin of Virginia, two hours against it. Others engaged in the debate.

On Tuesday, the 11th inst. the subject of duties and imposts was considered in committee of the whole. Mr. McDuffie's proposal for a gradual abolition of the duties of 1828 was negatived, 62 to 112. A similar proposal of Mr. McDuffie's, respecting wool, and woolen manufactured goods was negatived, 68 to 120. A third proposal by Mr. McD. was for a reduction of the duty on imported salt; and it was agreed to, 105 to 83.

Wednesday the leading business of the day was the consideration of the subject of the Tariff. A long discussion took place on the question of reconsidering the vote to reduce the duty on salt. It was finally reconsidered.

On Thursday, the leading subject of discussion was the duty on salt. A resolution to abolish the duty was submitted by Mr. Potter, and was laid on the table one day.

On Friday the bill relative to Navigation laws was discussed again. The amendments by the Senate, to the bill reducing the duties on Tea, Coffee, &c. were concurred in.

The House agreed also to the proposal of the Senate, to fix on the 21st inst. for the adjournment of Congress.

The question of the removal of the Indians was also discussed on Friday and Saturday with great earnestness. A long and able speech was made by Mr. Storrs of N. Y. We quote the following paragraph on this subject, from the N. Y. Commercial Advertiser;—

Mr. Storrs, of New York, addressed the committee in a speech of about four hours—a speech very masterly in its character, and most unanswerable in its arguments and statements. He appears, in fact, to have driven the advocates of the removal of the Indians from every point of ground which they had occupied. The closest attention was yielded to him throughout by a crowded house.

New Invention. A new mathematical instrument, of remarkable simplicity, and yet, in the opinion of good judges, of great value, has been invented by Mr. John Pool, jr. of Easton, Bristol Co. It is called the '*Geometrical Protracter and Tablet.*' Measures have been taken for securing a Patent in this country, and are in train, we understand, for obtaining a patent in England. This instrument promises to be of great use in the preparation of all plans and drawings, on account of the ease and great accuracy, with which, by its assistance, they may be prepared. To the surveyor and navigator, particularly, it will prove of great importance.

Dr. Willoughby's Address. The late Address of Dr. Willoughby, before the graduating class of Fairfield Medical College, from which we recently gave an extract, was published entire, on Feb. 11th, 1830, in a newspaper published at Little Falls, Herkimer Co. N. Y. The extract we gave was made with undoubting confidence that it was, as it purported to be, an original Address of Dr. Willoughby. We learn, however, with astonishment, that the extract we gave, stands almost verbatim et literatim, in the Boston Medical and Surgical Journal of Dec. 16th, 1828, where it was published as an Address, of Dr. Sewall of Washington, D. C. to the graduating class of Columbia College, at the Medical Commencement, March 22d, 1827.

Mrs. Barney's Letter. A very spirited and Junius like letter has been addressed to President Jackson, by Mrs. Barney, wife of Major Barney, late naval office of Baltimore; in reference to the dismissal of her husband from office, under the new administration. It has been published in many of the political papers. The latter part of the third paragraph contains more severity than we have often seen in the same compass.

The inhabitants of New-Bedford have voted to petition the Legislature to provide for the granting of licenses to inholders, excluding the privilege of selling ardent spirits.

It is stated that upwards of 50 vessels, which sail from Boston, have no ardent spirits on board. Forty have been entered at Charleston, S. C. on the same plan. Vessels, without spirits, are said to have been fitted at Nantucket, New Bedford, &c. for whaling voyages. *Pall.*

We sometime ago calculated, upon the *data* furnished by the returns then received, that the majority for ratifying the New Constitution would be between five and six thousand. We now have reason to believe it will not fall far short of seven thousand, and that it will be abundantly large to restore harmony to the Commonwealth, and to ensure to the new government the hearty co-operation of the people generally. *Virginia Free Press.*

RELIGIOUS NOTICES.

Massachusetts Bible Society.

THE Annual Meeting of the Mass. Bible Society will be holden in the Lecture Room of the Old South Church in Boston, on Monday of Election week, (May 24,) at 3 o'clock P. M. for the transaction of business.

The *Report* of the Executive Committee will be read, and addresses will be made by gentlemen of the several denominations united in the Society, at 4 o'clock, in the meeting-house of said Church.

By order of the Trustees.
C. P. GROSVENOR, *Rec. Sec'y. pro tem.*

American Unitarian Association.

THE Fifth Anniversary of the AMER. UNIT. ASSOC. will be celebrated in Boston on the evening of the 25th inst. The meeting of the members of the Association will be held for business in the Berry Street Vestry, at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock; the house will be open for the admission of Ladies and others at 6 o'clock.

EZRA S. GANNETT, *Dom. Sec'y.*
Boston, May 8th, 1830.

Massachusetts Evangelical Missionary Society.

THE Annual Meeting of the MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will be held on Wednesday the 26th inst. at half past 6 o'clock, in the Berry Street Vestry. The Trustees are requested to meet at 6 o'clock. The public religious services will commence at half past 7, in the Federal Street Church, when a discourse will be delivered by Rev. JAMES WALKER of Charlestown, and a collection taken in aid of the Society's funds. GEORGE RIPLEY, *Sec'y.*

Convention of Congregational Ministers.

THE Annual Convention of Congregational Ministers will be holden in the New Court House in this city, on Wednesday the 26th inst. at 5 P. M.

And on Thursday at 11, A. M. a discourse will be delivered before them in Brattle Street Church by the Rev. President HUMPHREY, and a Contribution made for the relief of the indigent widows and orphans of Congregational Ministers.

JOHN CODMAN, *Scribe of Convention.*

☞ The Annual Meeting of the *Mass. Society for the Suppression of Intemperance*, will be held in St. Paul's Church, on Thursday next at half past 7 o'clock, P. M. An Address will be delivered by Hon. JAMES T. AUSTIN.

The Society will meet for the transaction of business at 7 o'clock in the Vestry.

Jos. B. FLINT, *Sec'y.*
Boston, May 22d, 1830.

Anniversary Meetings.

CLERGYMEN and others, who may wish to obtain a Record of the Meetings which take place Election week, interesting to Unitarians, are informed that a printed list of the same, may be had (gratis) at the store of the subscriber.

L. C. BOWLES,
124 Washington-street, corner of Water-street.

MARRIAGES.

In this city, Mr. Joseph Devott to Mrs. Nancy Roberts.

By Rev. Mr. Motte, Mr. Edward H. Robbins to Miss Mehitable B Towle.

In Brookline, Rev. David H. Barlow of Lynn, to Miss Almira C. Penniman.

In Quincy, Mr. Orin Fry to Miss Eliza Rand.

In Concord, Mr. Jonathan P. Hayward, of Boston, to Miss Sarah R. Rice.

In Gloucester, Mr. George Allen, of Waldoboro', [firm of Elwell & Allen,] to Miss Catharine Rogers, of the former place.

In Westfield, Mr. Michael Regally, of this city, to Miss Caroline Leighton.

In Belfast, Mr. Gardner Brooks, of Bangor, and formerly of Boston, to Miss Catherine Dow.

DEATHS.

In this city, Ann Higgins, aged 33; Stephen Russell, 64; Silas Ramsdell, 75; William Jennings, 70; Hiram P. son of Mr. William Jones, 12; Mr. Joseph Ham, 36, formerly of Portsmouth, N. H.

In Cambridge, 12th inst. Miss Elizabeth Mason, daughter of the late Thaddeus Mason, Esq. aged 65; Mrs. Priscilla H. wife of Mr. John Warland, 34.

In Beverly, Mr. Charles Dennis, aged 63.

In Pepperell, Mr. Rufus Hill, aged 22.

In Derry, Mrs. Jane, wife of Capt. Allen Goss, 41.

In Farmington, Mr. Jedediah Hammond, 50.

In Sumner, Me. Mrs. Eunice, aged 41, wife of Mr. Samuel Hersey.

In Buxton, Me. Capt. Jabez Lane, aged 87.

In Providence, Mr. Simon W. Hollowell, second son of the late Capt George A. H. aged 25.

In Newport, R. I. James Alger, jr. son of James Alger, aged 23.

In Augusta, Mr. Ezekiel Page, aged 84; Mr. Stephen Huse, 23.

SCIENTIFIC AMUSEMENTS. MR. HOLBROOK will give a lecture on the *Geology* and *Forest Trees* of New England, designed for Ladies and Misses, every day of Election week, at 11 o'clock, at the Columbian Hall. Also at 3 o'clock, P. M. of each day, for Lads. Tickets of admission may be obtained at the Bookstore of Messrs. Carter & Hendee.
☞ Members of the Union and Juvenile Lyceums will be admitted free of expense. May 22.

SUMMER SCHOOLS. The Friends of Education, who may be in town on *Wednesday next*, are invited to meet at the Columbian Hall, at 8 o'clock, A. M. of that day, to consult upon measures to advance the interests of *Summer Schools*. It is expected that subjects will be presented particularly interesting to Ladies and Gentlemen now engaged in teaching. May 22.

TRACT No. 36, *(First Series,)* A. U. A.—Will be published on Tuesday next, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by ALEXANDER YOUNG.' GRAY & BOWEN,
May 22. No. 135 Washington Street.

JUST Published by GRAY & BOWEN, and for sale at the Depository of the AMER. UNIT. ASSOC. 135, and by L. C. BOWLES, 124 Washington Street, "Mr. Tuckerman's First Semi-annual Report of the Fourth Year of his Service as a minister at large in Boston, May 1830." pp. 28, 12mo. May 22.

DAILY MONITOR, or *Reflections for each day in the year*, 'Containing practical inferences from Christian Doctrines,' Ecclesiastical History, Sacred Biography, &c. Intended for the use of all Classes and fitted to the various circumstances of life; by CHARLES BROOKS, minister of the third Church in Hingham, Mass. Published and for sale by N. S. SIMPKINS, & Co. *Court-st.*
☞ A great variety of Juvenile Books at low prices.
May 22. 3t.

WARE'S DISCOURSES. The second edition of the Discourses of Rev. HENRY WARE, Jr. on the 'Offices and character of Jesus Christ,' are for sale by N. S. SIMPKINS, & Co. (corner of Court and Brattle-streets.) They will be furnished at a reduced price, to those who purchase for distribution. 3t. May 22.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem*,' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and be afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

DEPOSITORY OF BOOKS FOR JUVENILE LIBRARIES & SUNDAY SCHOOLS. Clergymen and others, who wish to purchase Books for *Juvenile Libraries and Sunday Schools*, are respectfully invited to call at the store of the subscriber, where they will find a complete assortment. A catalogue has just been published, containing a list of such Books and Manuals as have been approved and recommended to be used in Sunday Schools and Juvenile Libraries of Unitarian parishes.
☞ A liberal discount will be made to those who purchase for Libraries, &c. Orders from a distance promptly executed.
L. C. BOWLES, *Bookseller and Publisher.*
124 Washington St. corner of Water S.
May 22. 3t.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For May, 1830.

CONTENTS.

Fenelon, and the Duke of Burgundy; Utility of Sunday Schools; The Charles Book; The Dog of St. Bernard's; Life a Journey; Letter to a Mother; Extract from Herder; Supposed Address of Socrates, on the Immortality of the Soul; Poetry—Morning; Hymn. May 22.

JUVENILE LIBRARIES. Clergymen and others who visit the city during election week, and are commissioned to purchase books for Juvenile and Sunday School Libraries, are informed that a general assortment of such books may be found at the Office of the *Christian Register*, corner of Washington and School Streets.

SUNDAY SCHOOL MANUALS.—In most of our Sunday Schools, Manuals of some kind are used. The most approved books of this kind, in use in Unitarian Sunday Schools, may be obtained at *this Office*, on favorable terms.

RARE AND VALUABLE BOOKS. A small invoice of rare and valuable Theological Books has been received, among which are the following. They are for sale at this Office.

J. Factiolati Lexicon Latinitatis, 4 vols. fol.
Burton's Anatomy of Melancholy, quarto.
Christianity as old as the Creation.
Biblia Sacra, 1594. Do. 1618.
James Foster's Sermons, 4 vols.
South's Sermons, 11 vols.
Gale's Sermons, 4 vols.
Calamy's Ejected Ministers, 2 vols.
Thomas Emlyn's Works, 3 vols. [8vo.
Taylor's Holy Living and Dying, 2 vols. London.
Toplady's Works, 6 vols.
Calvinistic and Arminian Controversy, 2 vols.
Blackwall's Sacred Classics, 2 vols. 12mo.
Clarke's Sermons, 10 vols. 18mo.
—ALSO—
Hume and Smollet's History of England, 12 vols.
Roscoe's Leo Tenth, 4 vols.

DR. CHANNING'S Discourses, Reviews and Miscellanies, in one large 8vo. volume, just published, and for sale at this Office.

DR. TUCKERMAN'S Prize Essay, noticed in another part of this paper, may be obtained at this Office.

CRUDEN'S CONCORDANCE. (*A New Edition.*) MARSH, CAPEN & LYON, No. 362 Washington Street, have just received a supply of *Cruden's Concordance* to the Holy Scriptures, in one volume, super royal 8vo. reprinted from the last London edition, on superfine paper and new type.

To secure correctness, this American edition has at considerable expense, been compared with other editions; and all discrepances have been corrected by a reference to the scriptures. Upwards of *six thousand* errors existing in the London copy have been corrected in the edition now announced, which may therefore confidently be recommended as the most correct edition of Cruden's Concordance ever offered to the American public. 3t. May 22.

REASONS FOR THE UNITARIAN BELIEF. L. C. BOWLES, 124 Washington-Street will publish on Monday next, 'Reasons for the Unitarian Belief.' Plainly stated in nine Lectures, by Luther Hamilton, minister of the first Congregational Society in Taunton.

'He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error.'—LOCKE.
May 22. 3t.

CHANNING'S WORKS. Just published and for sale by L. C. BOWLES, 124 Washington-St. 'Discourses, Reviews and Miscellanies, by Rev. WM. E. CHANNING.' May 22.

DR. LOWELL'S SERMON.—Preached in Berlin at the Ordination of Mr. R. F. Wallcut, Feb. 10th 1830.

'The wisdom and goodness of God in the appointment of men, and not angels, to the Christian Ministry.'

Just published and for sale by L. C. BOWLES, 124 Washington St. May 22.

THE LADIES' FAIR, will be held on Tuesday the 25th inst. at Quincy Hall, over the New Market House. The Hall will be opened at 8 o'clock, A. M. It is requested, that the articles designed for the Fair should be sent to the house of one of the Committee for the Fair, or to one of the places of deposit named in the Circular of March, by Thursday the 20th inst. The Hall will be opened for exhibition on Monday the 24th from 12 o'clock to 7 P. M.
Tickets may be obtained at the door. May 15.

'DEPOSITORY OF THE BOSTON SUNDAY SCHOOL SOCIETY.' WAIT, GREENE & Co. are general agents for the sale of Books published by the Boston Sunday School Society, and they will furnish Booksellers, Clergymen and Teachers of Sunday Schools on very reasonable terms. As the season is approaching when many persons interested in the instruction of the young, vrsit the city, they respectfully invite all such to call at their store, and examine their variety of Juvenile Books.

The following are the principal Manuals used in Unitarian Sunday Schools.

Sunday School Hymns, 18mo. in four parts.
Ditto " " " 1st part separate.
Palfrey's Questions, on Sheets.
Allen's Questions on the Gospels.
Field's Questions—revised by Rev. Mr. Palfrey.
Abstract of Bible History.
Bible Biography.
Nichols' Natural Theology.
Adams' Letters on the Gospels.
Worcester's Catechism.
Carpenter's Catechism.
Geneva Catechism.

The above works are of the first character, and we advertise this list for the benefit of those who are in search of good Manuals.

Just Published.

'An offering of Sympathy to parents bereaved of their children, and to others under affliction.'
May 15. 3t.

CAMBRIDGE SELECTION OF HYMNS. MUNROE & FRANCIS announce that they have been made the General and sole Agents of the above work, which in its various forms and editions, will be furnished from their Depository, 128 Washington Street. They have recently issued a new (the tenth) edition from the stereotype plates; and have now in press a small pocket edition in a fine type, particularly suited to children and to vestry uses. The above Selection is at present used in nearly half an hundred societies, embracing a large proportion of the oldest, most numerous, and most intelligent in New England. 3t. May 15.

WORCESTER ON THE ATONEMENT—Second Edition. This day published by HILLIARD & BROWN, Booksellers to the University at Cambridge; 'The Atoning Sacrifice, a Display of Love, not of Wrath,' second edition.

In compliance with the request of the Clergy, this edition is published in a cheaper form.

It may be had by the dozen or single, at the Bookstores in Boston, generally. 3t. May 15.

CHRISTIAN CONSOLATIONS. This day published by SAMUEL N. DICKINSON, 52 Washington Street, and for sale at all the principal Bookstores in the city,

Christian Consolations;

An Offering of Sympathy to Parents, bereaved of their Children and to others under affliction: being a collection from manuscripts and letters not before published; with an appendix of selections: by A PARENT.
May 8. 4t.

CHURCH COMMUNION SERVICE J. B. JONES, No 123 Washington Street, imports direct from the Manufacturers, and is constantly supplied with Silver Flaggons, Cups, Basons, and Plates. Also, the same articles in White Metal, all at the lowest prices.
☞ J. B. J. manufactures, all kinds of Silver Plate, to order, at short notice. 3wi. May 15.

SELECTED POETRY.

[From the Charlestown Courier.]

THE FUNERAL AT NAIN.

The rain had fallen in showers the night before,
And it was morn—a lovely morn in Spring,
When Jesus left Capernaum. Tabor,
In giant solitude, shook off the drops
From clustering vineyards and green fields of corn,
Which round his brow, impendent, gently fell
In verdant ringlets, on to Nazareth.
The olive trees were blooming and the ground
On which he trode, seemed conscious of its Lord.
At every step new buds put forth, and filled
The Zephyrs lips with sweets, as if its wings
Had fluttered, bee-like, on the Nazarene.
Old Hermon clapped his hands, and all the hills
Rejoiced on every side. The Master prayed:
And drew from nature's loveliness sweet food,
For meditating on the blessed plan
Of Grace and Providence, conjoined
In one harmonious system and control.
Thus as he reasoned, and drew nigh to Nain,
Without the gates there came a funeral;
And thence a company of numerous friends
Followed the dead man's bier. It was the corpse
Of one just risen into manhood's prime,
And he a widowed mother's only son!
O! there are times, in common life, when tears
Can quench the light of laughter-loving eyes;
When earth's disorders penetrate the soul,
And turn its living streams to stagnant fens;
Or change the heart of flesh, with all its hopes,
Into a lump of ice. It needs no words
To tell of evils that all mankind feel;
And most complain when they the least are hurt.
But this poor woman now, had lost her all!
Not long before, by sense of duty led,
She wept beside her husband's grave, and there
Deplored the vanity of human love.
Her soul was rent asunder, but the blow,
Though heavy, fell on one who felt each throb
Of joy or wo, within his mother's heart;
And bore with firmness the whole will of God.
Death came at last, and stripped away the vine
That circled round and bound the aged tree—
And then it moaned and tottered in the blast.
O! when her son laid dead before her, could
That mother *feel* the throes of hope deferred,
Or did she not conceive herself the thing
Of Fate terrific, and the sickening scene,
A dream, too awful to be understood!
What doth it mean—this solemn funeral,
And lamentation bursting on the ear,
As if, to his long home some man had gone,
And mourners sadly wept about the streets?
Her only son was dead! Death stole from him
All that he could—but yet he could not take
The smile of hope, the signet ring of God,
That stampt his marble features with the seal
Of immortality. There it rested,
As sleepy moon-light on the fading flower,
Struck by the careless wings of idle bird,
From off its native stem, no more to live.
Until re-penciled by the rays of life,
That gild the resurrection spring. The youth,
To bless his mother would have lived, but then
The message found him ready armed for death—
He laid his forehead on his mother's hand
And calmly fell asleep.
When memory brought this recollection,
Some fearful cries escaped her lips,
As when in Rama, ancient Salilu,
Rachael, in tears would not be comforted
Because her children were not. Jesus came,
And turning to the woman said 'Weep not.'
They who bare the corpse stood still, not knowing
What the man of God would do. Jesus cried,
'Young Man, I say to thee arise.' Forthwith,
Death heard the cry, and dashed away the chain
That bound his victim with an iron grasp.
Earth heard the cry, and closed the yawning grave.
All heard the cry and would have flown, but one
And she, convulsed between her hopes and fears,
Has fainted on the bosom of the youth—
Her child was dead, but is alive again. R. R.

STANZAS.

[By the author of 'Richelieu.']

I've sat and seen one bright wave chace,
Its fellow on the strand,
Then fall away nor leave a trace
Upon the printless sand—
Though scarce the pebbles felt the shock,
The waves have worn the solid rock!

I've sat and heard the autumn wind
Amid the branches play,
So softly mild, so blandly kind,
It scarcely stirred the spray—
Yet soon it bore spring's verdant birth,
To wither on its native earth.

I've sat and seen the evening sun
Sink from the golden sky,
His long bright race of glory run,
And close his golden eye;
And slow he passed, scarce changed the light,
And yet he left the world in night.

And like yon sea in human life,
Events, like billows, roll,
Moment on moment, strife on strife,
That change us to the soul;
And joys, like autumn leaves fall fast—
Hope sets—and being's light is past.

I've stood on earth's most daring height,
And seen day's ruler rise,
In his magnificence of light,
To triumph through the skies,
And all the darkness of the world,
Far from his shining presence hurled.

All, too, that fades upon the earth,
Too weak to linger here,
Re-blossoms with a second birth,
To deck the coming year;
Shall hope, then, man's eternal dower,
Be frailer than a falling flower!

Ah, no! like autumn leaves that die,
That bloom again in spring,
Fresh joys shall rise from those gone by,
And purer incense bring,
And when, like suns, hope sets in night,
Shall she not beam from world's more bright?

SPRING.

The Spirit of Spring! 'Tis a gentle word,
That calls from the heart a joyous thrill,
And pleasant thoughts in the breast are stirred,
By the song that sweeps o'er the sunny hill;
Fancy goes off on a wilder wing,
To visit the beautiful things of earth,
And back to the bounding soul will bring
The shadowless picture of beauty and mirth!

MISCELLANEOUS SELECTIONS.

JOHN HUNTER.

The following account of one of the most celebrated anatomists that any age has produced, is from the Library of Entertaining Knowledge.

The celebrated John Hunter, one of the greatest anatomists that ever lived, scarcely received any education whatever until he was twenty years old. He was born in the year 1728, in Lanarkshire; and being the youngest of a family of ten, and the child of his father's old age, would seem to have been brought up with the most foolish and unfortunate indulgence. When he was only ten years old his father died; and under the charge of his mother it is probable that he was left to act as he chose, with still less restraint than ever. Such was his aversion at this time to any thing like regular application, that it was with no small difficulty, we are told, he had been taught even the elements of reading and writing; while an attempt that was made to give him some knowledge of Latin, (according to the plan of education then almost universally followed in regard to the sons of even the smallest landed proprietors in Scotland,) was, after a short space, abandoned altogether. Thus he grew up, spending his time merely in country amusements, and for many years without even thinking, as it would appear, of any profession by which he might earn a livelihood. It was, however, found necessary at last, that something should be determined upon in regard to this point; for the family estate, such as it was, had gone to his eldest brother, and the father had made no provision for maintaining John any longer in idleness. So, destitute as he was of all literary acquirements, there was no other resource for him except some business that would give employment to his hands rather than his head; and one of his sisters having married a cabinet-maker or carpenter, in Glasgow, it was resolved he should be bound apprentice to his brother-in-law. With this person, accordingly he continued for some time, learning to make chairs and tables; and this probably might have been, for life, the employment of the genius that afterwards distinguished itself so greatly in one of the most important walks of philosophic discovery, but for circumstances which, at the time when they occurred, were doubtless deemed unfortunate. His master failed, and John was left without any obvious means of pursuing even the humble line of life on which he had set out. He was at this time in the twentieth year of his age. His elder brother, William, afterwards the celebrated Dr. Hunter, had very recently settled as a medical practitioner in London; but had already begun to distinguish himself as a lecturer and anatomical demonstrator. To him John determined to address himself. The rumor of the one brother's success and growing reputation had probably, even before this time, awakened something of ambition in the other, with a wish to escape from the obscure fortune to which he seemed destined. John now wrote to his brother, offering him his services as an assistant in his dissecting room, and intimating, that if this proposal should not be accepted, he meant to enlist in the army.—Fortunately for science, his letter was answered in the way he wished. On his brother's invitation he set out for the metropolis. He was now put to work in the manner in which he had requested to be employed.—His brother, we are informed by Sir Everard Home, his first and best biographer, gave him an arm to dissect, so as to display the muscles, with directions how it should be done; and the performance of the pupil, even in this his commencing essay, greatly exceeded the expectations of his instructor. The doctor then put into his hands another arm, in which all the arteries were injected, and these, as well as the muscles, were to be exposed and preserved. So satisfied was Dr. Hunter with his brother's performance of his task, that he assured him he would in time become an excellent anatomist, and would not want employment. Perhaps, although we do not find it so stated by any of his biographers, he may have felt an advantage, in making these preparations, in the habits of manual dexterity acquired during his apprenticeship to his first business.

So rapid, at all events, was the progress which he made in the study of anatomy, that he had not been a year in London when he was considered by his brother as qualified to teach others, and was attended accordingly by a class of his own. His talents, and the patronage of his brother together, brought him now every day more and more into notice. It does not belong to our purpose to trace the progress of his success after this point. We may merely remark, that long before his death he had placed himself, by universal acknowledgment, at the head of living anatomists; and was regarded, indeed, as having done more for surgery and physiology than any other investigator of these branches of science that had ever existed.

The important discoveries, and peculiar and most original views, by which John Hunter succeeded in throwing so much new light upon the subject of the functions of animal life, were derived, as is well known, principally from the extraordinary zeal, patience, and ingenuity, with which he pursued the study of comparative anatomy, or the examination of the structure of the inferior animals as compared with that of man. To this study he devoted his time, his labor, and, it may be said, his fortune; for nearly every shilling that he could save from his professional gains was expended in collecting those foreign animals, and other rare specimens, by means of which he prosecuted his inquiries. When his income was yet far from being a large one, he purchased a piece of ground at Earls' Court, in the village of Brompton, and built a house on it to serve as a place of deposit for its collections. The space around it was laid out as a zoological garden for such of his strange amimals as he kept alive. Even when most extensively engaged in practice, he used to spend every morning, from sun-rise till eight o'clock, in his museum. Yet, in addition to his private practice, and a very long course of lectures which he delivered every wintor, he had for many years to perform the laborious duties of surgeon to St. George's Hospital, and deputy-surgeon-general to the army,—superintending, at this time also, a school of practical anatomy at his own house. Still he found leisure, in the midst of all these avocations, not only for his experiments upon the animal economy, but for the composition of various works of importance, and for taking an active part both in the deliberations of the Royal Society, of which he had been early elected a Fellow, and in other schemes for the promotion and diffusion of natural knowledge. He was the originator, in particular, of the *Lyceum Medicum Londinense*,—a medical society comprising many eminent individuals, which met at his lecture rooms, and rose to great reputation. That he might have time for these multiplied objects of attention, he used to allow himself to sleep only four hours at night, and an hour after dinner.

In order to procure subjects for his researches in comparative anatomy, his practice was to apply to the keeper of the wild beasts in the Tower, and the proprietors of the other menageries in town, for the bodies of such of their animals as died, in consideration of which he used to give them other rare animals to exhibit, on condition of also receiving their remains at their death. His friends and former pupils, too, were wont to send him, from every part of the world, subjects for his favorite investigations. 'In this retreat (at Brompton,) he had collected,' says Sir Everard Home, 'many kinds of animals and birds; and it was to him a favorite amusement in his walks to attend to their actions and their habits, and to make them familiar with him. The fiercer animals were those to which he was most partial, and he had several of the bull kind from different parts of the world. Among these was a beautiful small bull he had received from the Queen, with which he used to wrestle in play, and entertain himself with its exertions in its own defence. In one of these conflicts, the bull overpowered him and got him down; and had not one of the servants accidentally come by, and frightened the animal away, this frolic would probably have cost him his life.' On another occasion, 'two leopards,' says the same biographer, 'that were kept chained in an out-house, had broken from their confinement, and got into the yard among some dogs, which they immediately attacked. The howling this produced alarmed the whole neighborhood. Mr. Hunter ran into the yard to see what was the matter, and found one of them getting up the wall to make his escape, the other surrounded by the dogs. He immediately laid hold of them both, and carried them back to their den; but as soon as they were secured, and he had time to reflect upon the risk of his own situation, he was so much affected that he was in danger of fainting.'

THOMAS JEFFERSON'S LETTER.

In the works of Thomas Jefferson, now in a course of publication by Messrs Gray & Bowen, we find the following letter to his namesake Thomas Jefferson Smith.

This letter will, to you, be as one from the dead. The writer will be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something which might possibly have a favorable influence on the course of life you have to run, and I too, as a namesake, feel an interest in that course. Few words will be necessary, with good dispositions on your part. Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life, into which you have entered, be the portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell.

Monticello, February 21, 1825.

The Portrait of a Good Man, by the most sublime of Poets, for your imitation.

Lord, who's the happy man that may
To thy blest courts repair;
Not stranger-like to visit them,
But to inhabit there?
'Tis he, whose every thought and deed,
By rules of virtue moves;
Whose generous tongue disdains to speak,
The thing his heart disproves.
Who never did a slander forge,
His neighbor's fame to wound;
Nor harken to a false report,
By malice whispered round.
Who vice, in all its pomp and power,
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect.
Who to his plighted vows and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.
Whose soul in usury disdains,
His treasure to employ;
Whom no reward can ever bribe
The guiltless to destroy.
The man, who, by this steady course,
Has happiness insured,
When earth's foundations shake, shall stand,
By Providence secured.

A Decalogue of Canons for observation in practical life.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want, because it is cheap; it will be dear to you.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have cost us the evils which have never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, an hundred.

TRUST IN GOD.

The Philadelphia Inquirer publishes the following anecdote, related by a friend and contemporary of the lamented Dr. Godman.

'Some years ago, in conversation with us, he said, that in a voyage to sea in early life, he had seen a lad, who had just begun to be a sailor going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side and it was evident the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force—"*Look aloft!* you sneaking lubber!" By thus turning away his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often recurred to his mind in after life, when his troubles grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes "aloft" to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose; to steady themselves in all the tempests of adversity, by looking towards that life in which there is rest and peace evermore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft," to Him, who is the strength of our hearts, and our portion for ever.'

DIVINE BENEVOLENCE.

What studded the blue arch of heaven with glittering lights. What formed the unknown depths of the ocean, and stored it with innumerable creeping things. What created this fair world of brightness and beauty. What clothes the fields with green, and our vallies with corn? What glows

'Through all life, extends through all extent.
Spreads undivided, operates unspent?'
The love of God—deep, unfathomed, unlimited love!'

It is this which speaks in the wild warbling of the feathered choir—we hear it in the pearly rivulet and gushing stream—we see it in the bright flower of the valley.

We hear it in the howling of midnight storm, and in the summer breathings of the gentle zephyr. We see it in the bright beams of the king of day, in the milder glory of the queen of night.

'Thou art, O God, the life and light,
Of all this wond'rous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.'

SLANDER.

He who can choke the sweetest flowers of social love, and taint them with disease—and in the paradise of earthly bliss, where the plants of virtue flourish, spread the blight and mildew of desolation, hatred and disgust—who can crush his neighbor's fame to dust, and build upon its ruins—who can write infamy on the brow of others to prove his purity, is neither man nor beast, but a heartless fiend. Those who have seen the dearest interests tampered with—who have known what it is to have the priceless gem of a good name sullied by the poisonous breath of cold, unpitying slander—the best can say that *he* has no heart. If the lightning's flash ever darts from heaven to strike the guilty down, it will blast the hopes of murderers such as these. *N. Y. Amulet.*

POPE'S WILLOW.

The first weeping willow in England was planted by Alexander Pope, the poet. He received a present of figs from Turkey, and observing a twig in the basket, ready to bud, he planted it in his garden, and it soon became a fine tree. From his stock, all the weeping willows in England and America originated.

The Willow was introduced in Nova Scotia by a gentleman's breaking up a Dutch basket, and planting the parts in his ground.

BRATTLE STREET SUNDAY SCHOOL BOOKS. Just published, and for sale by GRAY & BOWEN, the following manuals, originally prepared for the use of the children of the church in Brattle Square; viz.

Field's Questions, on the Gospels adapted to Carpenter's Harmony. Price 25 cts. single, or $14 per hundred.

Questions on Sacred History, with references to the scriptures in fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart and each set used separately.) Price 6 cts. single, $3 per hundred.

The Young Child's Prayer Books, Part I. and II. for the use of Children under ten years of age. Part I. price 6 cts. single, $3.50 per hundred. Part II. price 8 cts. single, $5 per hundred.

The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cts. single, $7.50 per hundred.

The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cts. single, $10 per hundred. May 1.

BOOKS FOR JUVENILE LIBRARIES AND SUNDAY SCHOOLS. LEONARD C. BOWLES, No. 124 Washington Street, corner of Water Street, publishes, and keeps constantly for sale, an extensive assortment of Juvenile Books of the most approved character, for *Juvenile Libraries* and *Sunday Schools*. He has recently published—

'The Seymour Family, or Domestic Scenes.'
'Footsteps to Natural History.'
'Infant Lessons.'
'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.'
'The Children who loved Instruction,' No. 1, and 2

In Press—'Lessons without Books,' by the author of 'Beatitudes.' Sequel to the 'Seymour Family.' Biography for Young Persons, No. 2. Footsteps to Natural History, No. 2. The Children who loved Instruction, No. 3, 4, 5, 6. 'Cousin Elizabeth,' by the author of a 'Visit to the Sea Side.'

☞ A liberal discount made to those who purchase for Libraries, &c. 5t. May 1.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VIII, *for May*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Misapprehensions of Unitarianism. Unitarian Christianity free from Objectionable Extremes.—By Samuel Gilman.

Art. II. The Apocalypse.—1. The Apocalypse of Saint John, or, Prophecy of the Church of Rome; the Inquisition, the Great Revolution, the Universal War, and the Final Triumph of Christianity; being a new interpretation. By the Rev. G. Croly.—2. Babylon and Infidelity foredoomed of God; a Discourse on the Prophecies and the Apocalypse. By the Rev. E. Irving.—3. A Key to the Revelation of St. John; being an Analysis of those parts of that Prophetical Book, which relate to the General State of the Christian Church in Aftertimes; and to the peculiar Signs of those times. By the Rev. Philip Allwood, B. D. Fellow of Magdalen College, Cambridge.—4. Annotations on the Apocalypse. By the Rev. J. C. Woodhouse, D. D. Dean of Litchfield.

Art. III. Legal Provision for the Study of Anatomy—Address to the Community, on the Necessity of Legalizing the Study of Anatomy. By the order of the Mass. Medical Society.

Art. IV.—Works on Practical Religion'—1. The Imitation of Christ. By Thomas A Kempis. Rendered into English from the original Latin, by Thomas Chalmers, of Glasgow. A new edition: Edited by Howard Malcolm, Pastor of the Federal street Baptist Church, Boston.—2. The Works of the Rev. H. Scougal, A. M. S. T. P. containing the Life of God in the Soul of Man; with nine other Discourses on Important Subjects. To which is added, a Sermon preached at the author's funeral, by George Gairden, D. D.

Art. V. Goethe's Iphigenia in Tauris.—Goethe's Werke. Iphigenia auf Tauris. Ein Schauspiel.—[Goethe's Works. Iphigenia in Tauris. A Drama.]

Art. VI. Recreation.—Fashionable Amusements.—Tract No. 73, published by the Am. Tract Society.

Art. VII. History of Universalism, and Whether Unitarians are Universalists.—1. The Ancient History of Universalism; from the Time of the Apostles, to its Condemnation in the Fifth General Council, A. D. 553. With an Appendix, tracing the Doctrine down to the Era of the Reformation. By Hosea Ballou, 2d. 2. The Modern History of Universalism, from the Era of the Reformation to the Present Time. By Thomas Whittemore.

Art. VIII. Critical Notice.—1. The Morals of Pleasure: illustrated by Stories. Designed for Young Persons. By a Lady.—2. The Young Emigrants, a Tale. Designed for Young Persons. By the author of Morals of Pleasure. May 8.

TRACTS OF THE AMER. UNIT. ASSOC. L. C. BOWLES, No. 124 Washington Street, corner of Water Street, has for sale the *Tracts of the American Unitarian Association* from No. 1 to 35 1st Series and No. 1 to 62 2nd Series. The first and second volumes of these Tracts, 1st Series, with Index, may be had neatly bound.

Also for sale as above, a general assortment of *Unitarian Books* and *Pamphlets*. at fair prices.

May 15. 3t.

MRS. HOUGHTON, from Troy, N. Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Piano Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.

Benj. Fuller, Esq., Dr. R. Thaxter, } *Dorchester.*
Mr. D Noyes, Dr. H. Eldridge, } *Boston.*

April 10. 6t

NOTICE. The Subscribers would give notice to all those persons who are interested in Sunday School teaching, that they have devoted their attention for the last three years to the publishing of Books for Sunday Schools and Juvenile Libraries. They have also made great exertions to add to their assortment, all the most approved Manuals and Juvenile Books that have been published; and in order to favor those who have not the means of gaining information as to the character of such works, they have issued a catalogue, which may be obtained at their Store. Most of the Books in this catalogue, have received the sanction and approbation of Gentlemen, who have made it their study to hold up to notice all works in this department, of real merit, by whom they have been aided in making their selections. They invite all those engaged in Unitarian Sunday Schools to call and obtain a catalogue. Any orders from the Country will meet with prompt attention.

WAIT, GREENE, & Co.
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April 24. 4tis.

QUESTIONS FOR SUNDAY SCHOOLS. This day published and for sale by GRAY & BOWEN, Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. This work is also accompanied by a few select Hymns, for the use of Sunday Schools, and also by a small map of Palestine, or the Holy Land. By JOSEPH ALLEN, Minister of Northboro', Mass. Price 25 cts per single copy, done up in boards with cloth backs, or $17 per hundred. May 1.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets—entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

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☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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